NEGLIGENCE WITH URINE

A MAJOR SIN

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Senior Lecturer at Jamiatul-Ilm Wal-Huda

قَالَ اللّٰه تَعلى:

يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ج

وَمَنْ يُّؤْتَ الْحِكْمَةَ

فَقَدْ أُوْتِيَ خَيْرًا كَثِيْرًا قلے

وَمَا يَذَّكَّرُ إِلَّآ أُولُوا الْأَلْبَابِ ○



Allah ﷻ says in the Qur'an:

"He grants wisdoms to whom He pleases.

And he, to whom wisdom is granted,

indeed receives an over flowing benefit;

but none remember except men of understanding."

(Al-Baqarah Verse 269)

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قال رسول الله ﷺ:

من يرد الله به خيرا

يفقهه في الدين.

The Prophet ﷺ said:

"Whoever Allah wants good for,

He gives him sound understanding

of the religion."

(Fath-ul-Baari 1 / 216 Hadith 71)

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قال الإمام أحمد (رحمه الله) :

"سمعت أن قلَّ رجل يأخذ كتاباً

ينظرُ فيه إلاّ استفادَ منه شيئاً ."

Imam Ahmed bin Hambal* (رحمه الله) *said:

"I have heard that very few people take a book,

read it and do not benefit anything from it."

(Safahat min Sabril Ulamaa)

بسم الله الرحمن الرحيم

Foreword

Purity and cleanliness is an integral part of Islam not least because it is one of the conditions for the validity of the prayers. It is for this reason most books of Islamic Jurisprudence and many books of Hadith begin with the chapter of purity. Many Muslims are unaware of the etiquettes and rulings of purifying oneself after urination whilst many treat such issues lightly.

By the grace of Allah ﷻ, our learned and respected Mufti Muhammad Faruq (lecturer of Hadith at Jamiatul-Ilm Wal-Huda, Blackburn) has authored this very important and beneficial book to outline the importance of this issue. The book clarifies in detail the obligation and method of purification after urination whilst recommending practical steps for establishments. The book also includes a discussion surrounding the contemporary toilets prevalent in the United Kingdom and the rulings for the excused.

Mufti Muhammad Faruq is a distinguished scholar of the United Kingdom and has authored various authoritative books on different topics. I pray to Allah ﷻ to accept this work and make it a means of guidance, mercy and salvation for humanity. Ameen.

(Mufti) Shabbir Ahmed
Senior Lecturer of Hadith
Darul Uloom Al-Arabia Al-Islamiya,
Bury, England

بسم الله الرحمن الرحيم

Foreword

It is very important for a person after urinating to adopt any method which assists ceasing droplets of urine from exiting. Until he is confident that no droplet will fall on his clothes or body, only after this should ablution be performed. This process in Shariah is known as Al-Istibraa'.

If a person performs ablution without paying attention to this ruling, then issues a droplet during or after his ablution, the ablution will be void. Therefore Al-Istibraa' is a very important Sharee ruling.

Respected Mufti Muhammad Faruq has compiled this book around this very subject complete with evidence and references.

We would like to take this opportunity to congratulate Mufti Muhammad Faruq upon gathering these vey important rulings and advices.

Every one is encouraged to read this book. Students of Madaaris should also benefit from it and try their best to act upon it.

May Allah ﷻ accept this invaluable service and make it a means of benefit for the Ummah.

(Mufti) Ikramul-Haq and
(Mufti) Abdus-Samad
Senior Lecturers of Hadith
Darul Uloom Jamaitul-Ilm Wal-Huda
Blackburn, England

بسم الله الرحمن الرحيم

Foreword

The pivotal role of cleanliness, in Islam is one of extreme importance. It is not only the key to worship and a necessity for prayer, it is an objective in itself. The Prophet of Allah ﷺ has classified it to be half of Imaan:

عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الطُّهُورُ شَطْرُ الإِيمَانِ [مسلم]

"Cleanliness is half of Faith."

The excellence of cleanliness and purity has been emphasised in all aspects of a Muslims life. From the very beginning of the day until the last chores of night, Prophetic advice guides a Muslim to a physically and spiritually pure life. A simple example shows the great consideration given to cleanliness in the teachings of The Holy Prophet ﷺ. The Prophet of Allah ﷺ has said:

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلا يَغْمِسْ يَدَهُ فِي الإِنَاءِ حَتَّى يَغْسِلَهَا ثَلاثًا فَإِنَّهُ لا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ [مسلم]

"When one of you awakens from his sleep then he should not place his hand in the bowl (of water) until he has washed it thrice, for he does not know where his hand has spent the night."

In the past running water was scarce and people would store water in bowls. The Prophet ﷺ recognising the chance of the water become impure highlighted this danger and ordered the Muslims to be precautious when handling water.

FOREWORD

Impurity is detested in Islam just as much as cleanliness is liked. The effect of impurity for a Muslim is not limited to causing filth and dirt on the body and clothes but it is also spiritually detrimental. Often worship is nullified due to disregard concerning impurity. A Muslim not only understands to be impure, rather it can be felt and sensed. Musnadul Hind Shah Waliyyullah (رحمه الله) has mentioned:

"Every intelligent, sound natured person who holds correct perceptiveness clearly recognises the difference between the two states of purity and impurity. Thereafter through this nature he adores purity and detests impurity." (Hujjat-ullahil-Baaligah)

Besides the general Islamic rulings on preventing impurity, Islam has specifically stressed for a Muslim to be extremely careful with regards to the main elements of impurity; i.e. urine and excrete. A person who is heedless in this regard can find himself in much difficulty in the hereafter. The Prophet ﷺ said:

عن ابن عباس رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : إن عامة عذاب القبر في البول ، فتنزهوا من البول [بيهقي]

"The majority of punishment in the grave is due to urine, thus be pure of it."

Unfortunately, today the majority of the Muslims hold very little knowledge in regards to urine. The method taught to us by our beloved Prophet ﷺ has little or no value at all. Therefore it is essential for every Muslim to become wary and concerned in regards to purity and to understand the consequences of neglect.

My dear friend Mufti Muhammad Faruq hafizahullah, recognising the general neglect in this, has left no stone unturned in addressing this issue. Masha'Allah he has produced an extremely informative and beneficial book which shall, Insha Allah, be a light in guiding the Muslims. May Allah ﷻ accept his efforts and make this valuable compilation a means of guidance for all and a treasure for the compiler.

Aameen

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بسم الله الرحمن الرحيم

Foreword

By the grace of Allah ﷻ, I have been delivering talks for several years now on a wide range of subjects both in the United Kingdom and abroad. Amongst the issues on which I have found there to be a significant lack of awareness was that of negligence with urine.

To my knowledge, literature written on this aspect of cleanliness is scarce which may explain why many people do not realise the severity of carelessness when passing urine.

Despite the pivotal importance and the tremendous emphasis that Islam puts on being meticulous in all matters concerning urine, it is distressing to see so many people showing disregard to it.

This negligence is so much that every so often I experience a foul smell of urine on children in the evening Madrasah, who have obviously paid no attention when passing urine. As for the elders amongst our communities they are seen queuing outside the toilet of the Masjid or entering the bathroom at home and exiting in a matter of minutes, paying no attention to the droplets that continue to exit and believing the droplets to have ceased.

In this book I aim to give an account of the grave consequences of negligence with urine, highlight the important rulings and guidance given in the Shariah of safeguarding oneself from it.

I make Dua to Allah ﷻ that He accepts this humble service and makes it a means of benefit for the Muslims. (Ameen)

Finally, I request that Dua be made for this humble servant, his teachers, parents, Jamiatul-Ilm Wal-Huda, Blackburn. Also, for my wife and my son who sacrificed their time allowing this work to be completed.

I extend particular thanks to Shaykh Kamran Ahmed of United Kingdom, Shaykh Rayhaane Balbolia of Reunion Island and Shaykh Yousuf Al-Bulushi of Oman, who I most indebted for giving up their time to research essential material and making this book possible.

Muhammad Faruq

Friday 23th Sha'baan 1430 Hijri
14th August 2009

بسم الله الرحمن الرحيم

الحمد لله رب العلمين والصلاة و السلام على أشرف
الأنبياء و المرسلين و على آله وصحبه والتابعين و من
تبعهم بإحسان إلى يوم الدين أما بعد:

The importance of cleanliness is greatly emphasized in Islam. Our Shariah insists that Muslims familiarize themselves with the importance of a pure and hygienic lifestyle. The Prophet ﷺ through his own blessed practices demonstrated to us the correct ways to maintain cleanliness in all aspects of our life.

The Holy Qur'an touches upon the subject of cleanliness and mentions virtues of those who adopt habits of cleanliness. In the following verses, such people are declared beloved to Allah ﷻ.

Allah ﷻ says:

﴿ إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَ يُحِبُّ الْمُتَطَهِّرِيْنَ ﴾

"Surely Allah loves those who turn to him in repentance and he loves those who keep themselves clean." [1]

1– Al-Baqarah Verse 222

Allah ﷻ also says:

﴿ فِيْهِ رِجَالٌ يُحِبُّوْنَ أَنْ يَّتَطَهَّرُوْا وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ﴾

"In it (Quba) are men who love to purify themselves. And Allah loves those who purify themselves." [1]

Islam is unique in the sense that it considered cleanliness as an obligation rather than an option over fourteen centuries ago. Living in times where no particular attention was paid to cleanliness, our Prophet ﷺ declared it to be half of ones faith. Consequently, in Islam not keeping clean is considered leaving ones faith incomplete.

The Prophet ﷺ mentions:

عن أبى مالک الاشعرى رضي الله عنه قال قال رسول الله ﷺ :
الطهور شطر لإيمان

"Cleanliness is half of Faith." [2]

There are many other Ahaadith in which the importance of cleanliness is mentioned. However, in the following Hadith we come to learn that the enforcement of cleanliness in our Shariah was not a result of any

1– Al-Tawbah Verse 108

2– Sahih Al-Muslim: page 106 Hadith 223

external factors which influenced its obligation, instead we learn it to be a divine command:

قال رسول الله ﷺ:

إن الله طيّب يحبّ الطّيب، نظيف يحبّ النّظافة

The Prophet ﷺ said:
"Verily Allah is pure and loves purity, verily He is clean and loves cleanliness." [1]

1– Sunan Al-Tirmidhi page 365 Hadith 2808

IMPURITIES IN ISLAM

Having stated that for a Muslim to observe habits of cleanliness is imperative, it would be useful to identify those things from which we must keep clean from, so that perfection in cleanliness can be achieved.

In our Shariah, certain things are considered to be impure and unclean. Out of those, urine and excretion hold overriding importance.

Without doubt, the nature of the above mentioned impurities is more than enough for them to be declared unclean. It would be fair to say that the majority of societies and civilisations around the world also show a similar distaste towards them. Islam on the other hand takes this one step further by declaring them **Najisul Ain**.

For something to be **Najisul Ain** means that it is important to stay away from such an impurity. However, if in the event one does come in contact with it, then it is necessary for it to be removed. Offering prayer without washing it will not be accepted.

URINE

Urine is one of the things which Islam deems **Najisul Ain**. All Muslims; regardless of whether they are punctual with their prayer or not; are required to keep clean from urine. It would be ignorant for a person to think that the obligation of keeping clean is assigned solely to those who are punctual with their prayers.

The Islamic Law shows a stern distaste towards urine. In fact in the Ahaadith it is found that the Prophet ﷺ has cautioned and warned his Ummah by mentioning severe punishment for those who are negligent with it.

After having examined the general attitude towards urine and considering it is the nature of a person to urinate several times a day, it is found that knowledge in regards to this impurity is very poor and a thorough study of its ruling is therefore necessary.

WARNING IN THE AHAADITH:

It is compulsory to safeguard oneself from urine. Not to do so is a **major sin**. The importance attached to safeguarding oneself from it is illustrated in the Ahaadith below.

Hadith 1:

عن أبي هريرة ﷺ قال:

قال رسول الله ﷺ: أكثر عذاب القبر من البول

Abu Hurayrah ﷺ narrates that: The Prophet ﷺ said: "Most of the punishment (given) in the grave is because of (being careless in matters related to) urine." [1]

Hadith 2:

عن شقى بن مانع الأصبحى ﷺ عن رسول الله ﷺ قال: اربعة يُؤذُون اهل النار على ما بهم من الأذى، يسعون ما بين الحميم والجحيم، و يدعون بالويل والثُّبور، و يقول اهل النار بعضهم لبعض: ما بال هولاء قد آذونا على مابنا من الأذى، قال: فرجل معلق عليه تابوت من حجر، ورجل يجرّ أمعاه، و رجل يسيل فمه قيحا ودما، ورجل ياكل لحمه [...] ثم يقال للذى يجر امعاءه: ما بال الابعد قد آذانا على ما بنا من الأذى، فيقول :ان الأبعد كان لا يبالى أين أصاب البول منه ولا يغسله.

Shaqi' bin Mani' al- Asbahi ﷺ reported the Prophet ﷺ as saying: "There are four (types of) people who will cause torment to the inhabitants of the Fire, in addition to their cus-

1– Sunan Ibn Majah page 69 Hadith 348

tomary torment, going to and fro between the boiling water and the hot Fire, asking (Allah ﷻ) to incur woe and destruction upon those four (types). The inhabitants of the Fire will say to each other: What is the matter of them that they are tormenting us beyond our own torment? These four are: A man upon whose head there hangs a box of burning coal; a man who is dragging his intestines; a man from whose mouth pus and blood flow; and a man who eats his own flesh[1]... Then they will ask about the man who is dragging his intestines. And they will be told: <u>This fellow did not care where his urine fell, and did not wash it off.</u>" [2]

Hadith 3:

عن معاذ بن جبل رضي الله عنه عن النبي ﷺ أنه كان يستنـــزه من البول و يأمر أصحابه بذلك قال معاذ رضي الله عنه : إن عامّة عذاب القبر من البول.

Muaz ibn Jabl ﷺ narrates that the Prophet ﷺ would safeguard himself from urine and would order his companions to do the same. Muaz ﷺ said: "The punishment of the grave is generally due to (being careless in matters related to) urine." [3]

1- The reason of the punishment for the second person has been mentioned, as for the other 3: The first man died whilst the burden of people's property was on his neck. The third person enjoyed whatever gossip he heard and passed it along. The fourth person used to backbite.
2- Mu'jam Al Kabir Page 310 Hadith 7426
3-Majma'uz-Zawaaid 1 / 85

Hadith 4:

عن ميمونة بنت سعد رضي الله عنها أنها قالت: يا رسول الله! افتنا ممّ عذاب القبر؟ قال ﷺ: من أثرالبول.

Maymoonah bint Saad ﷺ asked the Prophet ﷺ: "What is the reason for the punishment in the grave?" The Prophet ﷺ said: "Due to (being careless in matters related to) urine." [1]

Hadith 5:

قال رسول الله ﷺ: تنــــزّهوا من البول فإنّ عامّة عذاب القبر منه

The Prophet ﷺ said: "Save yourself from urine as it is generally the means of (receiving) the punishment of the grave." [2]

Consequently a Muslim should always be mindful while urinating and ensure that his body and clothes are saved from splashes and droplets of urine. As mentioned earlier urine is one of those things which Shariah declares **Najisul Ain.** This implies that urine droplets that fall on the body and clothes if when gathered cover the area of

1-Majma'uz-Zawaaid 1 / 85
2-Al-Fiqhul-Islamy wa Adillatuh 1 / 347

slightly more than a 50p coin[1], they are not excusable and if prayer is offered without washing it, the prayer will not be valid[2].

قَالَ النَّبِيُّ ﷺ :

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا ، وَأَنْتَ

تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا .

The Prophet ﷺ said:
"O Allah, there is no ease except that which You make easy, and if You wish, You can make the hard and high ground soft and level."
("Kitaabul-Azkaar" Imam Nawawi, page 169)

1- Or anything of diameter more than 5.94 cm. Ahsan-ul-Fatawa 2 / 107
2- The prayer will be valid if anything less than 5.94cm in diameter of urine falls on to the clothes or body. However, it does not mean that it does not need to be washed. It should be washed at the first opportunity. (Fatawa Raheemiyah 7 / 126-127).

AL-ISTIBRAA'

"Al-Istibraa' is to clear the urine passage from droplets of urine until one is confident (that no droplets will exit the urine passage)" [1]

So far it has been established that whilst passing urine one must take every precaution in saving oneself from splashes and droplets of urine. Not to do so is a sin and a person will be accountable for his negligence. It is written in Al-Fiqhul-Hanafi wa Adillatuh that Al-Istibraa' is compulsory. [2]

One of the most obvious and basic precautions that must be taken is to urinate whilst sitting down. Doing so will counter most of the chances of splashes falling on one's body or clothes. However, even those who are accustomed to sitting down often relieve themselves in such a short span of time that they are negligent of the droplets of urine which exit for some time after having urinated. What must be realized is that even after the main flow of urine leakage stops and one's bowels relax, residue in the form of droplets remain discharging for a considerable amount of time. To save oneself from these droplets is compulsory.

1- Al-Fiqhul-Hanafi wa Adillatuh 1 / 38:

الإستبراء طلب براءة المخرج من أثر رشح البول حتّى يطمئن القلب

2- Al-Fiqhul-Hanafi wa Adillatuh 1 / 38:

وحكمه فرض

It comes in Fatawa Mahmoodiyah:

"It is the opinion of those experienced in these matters of today, that the majority of people issue droplets after urinating and very rarely is any one exempt from this." [1]

Therefore after urinating, it is compulsory for the cleaning with water not to be made until one's mind is completely at ease and one is confident (that no droplet will exit the urine passage).

In the terminology of Shariah and Islamic jurists, this process of removing droplets from the urine passage, before washing is known as Al-Istibraa'. This process has been adopted by all Four Schools of Thought.[2]

Let us now turn our attention to see how many precautions are taken in respect to this Shariah ruling. Numerous individuals exit toilets only moments after relieving themselves thinking the droplets to have ceased. They remain oblivious to the droplets that continue emitting from the body for several more minutes resulting in the body and clothing becoming unclean.

It is sad to say that after making the effort of sitting down to urinate, which at times requires going through

1- Fatawa Mahmoodiyah: 5 / 290
2- Al-Fiqhul-Islamy wa Adillatuh 1 / 346

inconvenience, one still gets his body or clothes dirty. Merely because he was not as precautious in discharging the remaining residue as he should have been. It is this very negligence that will be accounted for in the Hereafter.

عن أبي أمامة ﷺ عن النبي ﷺ قال:
اتقوا البول فإنه اوّل ما يحاسب به العبد في القبر

Abu Umamah ﷺ narrated that the Prophet ﷺ said: "Guard yourselves against (being soiled with) urine, for it is what a servant will be questioned about first in the grave." [1]

From the Hadith it is understood that a person who is negligent whilst urinating will have to account for his actions in the grave. Nevertheless, in this world he is left with his clothes and body impure and prayers left void. All this because he was not prepared to sacrifice extra time in order to get rid of the remaining droplets of urine.

Whilst expressing his concerns upon this matter, Shaykh Ashraf Ali Thanwi (رحمه الله) writes:

"Some people, despite the chances of a droplet being issued (after urinating), are hasty in using water, thinking it to be sufficient, however in the end (due to the

1- Mu'jam Al Kabir Page 133 Hadith 7607

haste in washing themselves) a droplet is issued.

If this (fact of a droplet being issued) comes to his knowledge and he repeats his ablution then the clothes will still remain impure. If this process continues, the area of the impurity increases the excused amount and (despite this) a person (out of negligence) will continue performing his prayer in the same clothes.

If he does not realise (that a droplet has been issued) then his prayer will be offered without ablution.

One could say that a person who is unaware of droplets falling out is excused. The answer to this would be that a person is considered excused when the chances of the ablution breaking (by a droplet being issued) are not predominant, otherwise (if chances exist) it is necessary to counter all the chances of a droplet being issued." [1]

Mufti Abdur-Raheem (رحمه الله) expresses his strong feelings on this matter by saying:

"Looking at all the Ahaadith it can be understood that cleanliness must be adopted, to think of the urine that falls (on to the body and clothes) as insignificant, and not to take care in washing it, is a major sin. A lot of precaution, thought and concern should be adopted. It must not be taken lightly." [2]

1- Islaah-e-Inqilaab-e-Ummah 1 / 117

2- Fatawa Raheemiyah 7 / 134

THE REASON FOR AL-ISTIBRAA'

In the Hadith below there is mention of how the Prophet ﷺ taught his Ummah through the following method, to safeguard themselves from droplets after having urinated.

عن أبي سعيد الخدري ﷺ قال: قال رسول الله ﷺ:
اذا بال أحدكم فلينتر ذكره ثلاث مرات

"When one of you urinates then he should (force out the droplets by) pulling his private part three times" [1]

It comes in Ahsanul-Fatawa:

"Some scholars have said that in the early days people's bladders were strong. This meant that the chances of a droplet exiting after urinating were not possible. However, in our age the bladders are not as strong so the scholars have recommended these methods to assist the remaining droplets in exiting. The methods mentioned above are not an addition to the customs and words of the Prophet ﷺ and his companions ﷺ. In fact due to the changes in time this method will also be classified as being a practice on the Hadith as this also necessitates for cleanliness.

1- Sunan Ibn Majah page 66 Hadith 326

Some say that the reason is due to the length and curve of the urine passage. Therefore this method was not prescribed for women, rather it was proposed just for men. Allamah Ibn Abideen (رحمه الله) *has written in*

Al-Shaami' in the chapter 'necessity of Al-Istibraa' that, "women are like men (in everything related to urine) except in Al-Istibraa'..." [...] This is because the urinal passage for women does not curve nor is it shaped like a man's." [1]

1– Ahsanul-Fatawa 2/104

METHOD OF AL-ISTIBRAA'

As mentioned above, the purpose of Al-Istibraa' is to discharge the droplets of urine that remain in the urine passage. This can be achieved by adopting any one of the numerous methods that assist in forcing out droplets of urine and only after this should one wash the private parts.

Methods such as coughing or walking are effective in speeding up the rate at which the droplets exit, although they are not necessary. The methods mentioned below are listed in "Al-Fiqhul-Islamy wa Adillatuh" (The Islamic Jurisprudence and Its Evidences):

"Al-Istibraa' can also be achieved by walking, coughing, lying down on the left side or other means such as jerking the feet or squatting." [1]

Mufti Abdur-Raheem (رحمه الله) mentions the following methods:

"There are several methods which can assist ceasing droplets exiting such as walking, coughing, using toilet paper etc. One should adopt whichever method is beneficial through his own experience." [2]

1- Al-Fiqhul-Islamy wa Adillatuh 1 / 346:

الإستبراء إمّا بالمشى أو التنحنح أو الاضطجاع على شقه الايسر أو غيره بنقل أقدام و ركض

2- Fatawa Raheemiyah 7 / 134, see also Al-Fiqhul-Hanafi Wa Adillatuh 1 / 38

Mufti Rasheed Ahmad (رحمه الله) explains another method in stopping the droplets from exiting by saying:

"As the necessity for Al-Istibraa' has been established, then we can recommend a short and easy way for it. That is to press from the rectum towards the testicules. Then press the urine passage towards the top three times, in this way the residual in the passage can effectively be ejected and the chances of a drop exiting will finish." [1]

The same method is also mentioned in "Al-Fiqhul-Islamy wa Adillatuh" (The Islamic Jurisprudence and Its Evidences):

"To place the left hand thumb on the top of the urine passage with the forefinger underneath and passing them towards the top 3 times. It is desirable to squeeze the passage gently 3 times so that anything that may be left comes out." [2]

Another effective and easy method is to place and leave enough toilet paper in such a way that it absorbs the droplets exiting the urine passage without soiling the clothes and body (especially the thighs). The advantage of this is that a person will not be confined to the bathroom, rather he can carry on with his daily chores whilst all the droplets gradually clear from the urine passage and are absorbed into the toilet paper[3].

1- Ahsanul-Fatawa 2 / 105

2- Al-Fiqhul-Islamy wa Adillatuh 1 / 346

3- If the urine from the toilet paper spreads on the clothes, then the clothes will also become impure. (Ahsanul-Fatawa 2 / 98)

Underwear should be worn as this helps in holding the tissue paper in its place without any difficulty. The use of toilet paper also helps in establishing whether the urine droplets have ceased or not.

THE RULING FOR WOMEN:

This ruling of cleaning the urine passage applies to men and **not** women. A woman is only expected to pause briefly between urinating and using water to clean herself.[1]

However, some scholars have stated that women are also required to gently press their pubic region with their left hand to ensure everything has exited.[2]

Considering the severity of the punishment in the grave due to urine, the second option seems more precautionary.

REMOVAL OF A MISCONCEPTION:

It could be said that it is sufficient to simply wash the impurity with water and if later any dampness comes out without been noticed it should be forgiven. However, as there is great emphasis on Al-Istibraa' in the Ahaadith as well as stern warnings on the failure to avoid contact

1- Ahsanul-Fatawa 2 / 104, Al-Shaami 1 / 319
2- Al-Fiqhul-Islamy wa Adillatuh 1 / 347:

والإستبراء للمرأة: أن تضع أطراف أصابع يدها اليسرى علي عانتها

and also Halal wa Haram page 75, 76

with urine, it seems precautious to perform Al-Istibraa' according to the methods previously mentioned so the dampness is removed. [1]

1- Ahsanul-Fatawa 2 / 105

TAKING AL-ISTIBRAA' LIGHTLY

At this point it is worth mentioning that the subjects discussed above must not be taken lightly, by not accepting their importance. The companions ﷺ were very particular in saving themselves from droplets and splashes of urine and went to great lengths in doing so as is apparent in the following incident.

عن حذيفة رضي الله عنه بلغه ان أبا موسى رضي الله عنه كان يبول فى قارورة ويقول: ان بنى اسرائيل كان اذا أصاب أحدهم البول قرض مكانه.

Huzaifah reports that news reached him that Abu Moosa would urinate in a bottle and would say: "When urine fell on the body of the people of Banu Isra'il (Jews) they would cut off that part with scissors." [1]

Although the measures taken by this particular companion t were not necessary, it can still be learnt how serious an issue being negligent with urine was to him. [2]

1- Ahmad Page 284 Hadith 23248

2- Huzaifah did not agree with the extreme measures Abu Moosa took. In the latter part of the incident, Huzaifah states how the Prophet ﷺ never took as much precautions as did Abu Moosa. (Sahih Al-Bukhari 1 / 36, Umdatul-Qari 3 / 138)

عن ابن عباس رضي الله عنهما قال: مرّ رسول الله ﷺ بقبرين جديدين، فقال: إنهما ليعذبان، وما يعذبان في كبير أما أحدهما فكان لا يستتنـــزه من بوله ، وأما الآخر فكان يمشي بالنميمة.

Ibn Abbas narrated that the Prophet ﷺ passed by two graves and said: "Both of them are being punished and they are not being punished for something major [1], yet it is great. As for one of them, he did not keep himself undefiled by urine and as for the other, he went about spreading slander." [2]

Not to take this matter seriously can lead to grave consequences as is evident from the Hadith above. It has been narrated how some people in the Prophet's ﷺ time became subject to punishment in the grave for taking the idea of saving themselves from droplets of urine lightly.

Commenting on this Hadith Shaykh Muhammad Zakariyya (رحمه الله) in his renowned book, "Virtues of Zikr", says:

"It is a pity that many of our so-called civilized people regard washing the private parts after urine as an undignified act, and even ridicule it. Some Ulamaa regard such pollution by urine as a major sin. Ibn Hajar Makki (رحمه الله) has stated that, according to an authentic

1- **"They are not being punished for something major":** means that the sins mentioned in the Hadith were not difficult to be avoided, in fact they could have easily been avoided. It certainly does not mean to say that these sins hold no significance and are not major sins. (Mirqaat 349)

2- Sunan Ibn Majah Page 69 Hadith 348, see also Sahih Al-Bukhari Hadith 1378

Hadith, the punishment of the grave is generally due to neglect of cleanliness from urine" [1]

Similarly Mufti Abdur-Raheem (رحمه الله) mentions:

"To consider washing the urine that falls on oneself as something insignificant is a major sin." [2]

To conclude, it is found that due to the cautions in the Ahaadith, it is extremely important to save oneself from urine by clearing the urine passage.

1- Virtues of Zikr page 50- English edition
2- Fatawa Raheemiyah 7 / 134

AL-ISTIBRAA' AND PRAYERS

The Prophet ﷺ is reported to have said:

عن ابن عمر ﷺ عن النبي ﷺ قال:
لا تقبل الصلاة من غير طهور

"The prayer is not accepted without purification" [1]

Purification plays a great part in terms of one's worship being accepted. Since Al-Istibraa' is part of the purification process then particular attention should be paid to how and when it is performed. For complete peace of mind a person is recommended to leave a time gap between urinating and performing ablution. Therefore, one should be particular in relieving himself well before the prayer time, so as to ensure that this time gap does not carry into congregation times or into the ending of the prayer time. This time gap can vary from person to person depending on whether they are active, inactive, their age and health. (This time gap can vary between 5 to 20 minutes; every individual is advised to recognize his own time gap according to his own individual needs).

1– Sunan Al-Tirmidhi page 83 Hadith 1

Mufti Rasheed Ahmed (رحمه الله) says:

"The aim of Al-Istibraa' is so that a person's mind comes to ease and one is confident that no droplet will exit the urine passage. If one is not content (about a drop exiting) then it will not be proper to start ablution in such a state. A person who experiences droplets exiting for a longer period of time should relieve himself well before the prayer time." [1]

If a person is not sure as to whether the droplets have ceased or not and the prayer with congregation is either about to begin or ongoing, then one should perform his prayer at a later time. This is because Salaah with Jamaah is Sunnatul-Muakkadah and having ablution for prayers is Fardh (compulsory).

It is quoted in Al-Shaami:

"It is necessary to carry out Al-Istibraa' up until the traces of urine clear and one's mind is satisfied (that no drop will exit)[...]. It is not proper to begin ablution until one is satisfied that the droplets have ceased to exit." [2]

From the text above it can be deduced that the ablution will not be valid until the droplets of urine clear. A point to note is that if the ablution is invalid then the

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1- Ahsanul-Fatawa 2 / 73

2– Al-Shaami 1 / 558 (Daarul Kutub Al-I'lmiyah)

يلزم الرجل الأستبراء حتّى يزول أثر البول و يطمئن قلبه [...] فلا يصح له الشروع فى الوضوء حتّى يطمئن بزوال الرشح

acts of worship will also be invalid for which ablution is a prerequisite. Whether the worship is prayer, touching of the Holy Qur'an, Tawaaf or anything of the sort.

Another point to note is that the ablution will become invalid the moment a droplet of urine is discharged.

"What is meant by an impurity to exit from the front or rear passage is: just to be visible. Unlike on other parts of the body, it is a condition for the exiting impurity to flow not just to be visible (for the ablution to be invalid)." [1]

So, if after making ablution, even one droplet of urine is discharged the ablution is void and prayer with this ablution will not be accepted. If a droplet exits whilst performing the prayer, ablution will break and the prayer will also be deemed invalid.

It comes in Fatawa Mahmoodiyah:

If a droplet is issued later then the clothes will become impure and the first washing of the private parts will be of no use. Also if a droplet exits after the ablution is performed, the ablution will be void. [2]

1- Al-Shaami 1 / 262

ثمّ المراد بالخروج من السبيلين مجرد الظهور و فى غيرهما عين السيلان

2– Fatawa Mahmoodiyah 5 / 290

If the drops of urine are continuously exiting and there is a chance that the prayer time will end, then the body will be cleaned, ablution will be made, clean clothes worn and prayer will be performed. (Fatawa Raheemiyah 8 / 95)

The prayer will have to be performed again (Qaza) once the urine drops stop, as he is not Maazoor (excused). (Malfoozaat Kamaal-e-Ashrafiyah p198 Mal No 807).

For further details about the ruling of the Maazoor, see last page.

It is unfortunate to say that those who are punctual with their prayers can also show gross negligence. No particular attention is paid to remove droplets by performing Al-Istibraa' properly. This means that whilst they are doing their ablution and even after ablution has been completed, droplets are being emitted, thus nullifying the ablution and ultimately the prayers as well.

THE CONNECTION BETWEEN AL-ISTIBRAA', PRAYERS, AND THE GRAVE

As mentioned earlier, it is reported in a Hadith:

عن ابن عباس ﷺ قال: مرّ رسول الله ﷺ بقبرين جديدين، فقال: إنهما ليعذّبان، وما يعذبان في كبير أما أحدهما فكان لا يستتنـــزه من بوله ، وأما الآخر فكان يمشي بالنميمة

Ibn Abbas ﷺ narrated that the Prophet ﷺ passed by two graves and said, "Both of them are being punished and they are not being punished for a major sin. As for one of them, he did not keep himself undefiled by urine and as for the other, he went about spreading slander." [1]

The grave is the beginning of the afterlife. On the Day of Resurrection prayer is amongst the first forms of worships to be reckoned from amongst the rights of Allah ﷻ. Similarly murder is the first and foremost act to be reckoned from amongst the rights of the servants.

Considering that purity is the base of one's prayers and backbiting is usually the cause to murder, then with this connection these sins result in the punishment of the grave.[2]

1– Sunan Ibn Majah Page 69 Hadith 348, see also Sahih Al-Bukhari Hadith 1378
2- Fathul-Baari 10 / 579 Hadith 6055

STRAY THOUGHTS

At times a person can be unduly bothered by stray thoughts of droplets being issued even after he has left a time gap. In order to avoid such thoughts it would be advisable to sprinkle water on the under cloth (where droplets could fall if the urine passage is not cleared).

This method is proven through the following Hadith:

عن الحكم بن سفيان ﷺ قال: كان رسول الله ﷺ

اذا بال يتوضأ وينتضح

Hakam bin Sufyan ﷺ said: "When the Prophet ﷺ would relieve himself he would perform ablution and then sprinkle water (on the under cloth)." [1]

If a time gap has not been kept, or another method has not been adopted then water must not be sprinkled under any circumstances.

It is important to remember that such stray thoughts are from Shaytaan regarding which Shaykh Masihullah Khan (رحمه الله) mentions:

"Ignore this whispering which in fact is a ploy of the devil or the lower self (Nafs) engineered to sidetrack

1– Sunan Abu Dawood Page 41 Hadith 166

you from performing the righteous act." [1]

A person's responsibility is to make an effort to get rid of the droplets by adopting any method he finds appropriate and effective.

"The method of Al-Istibraa' differs from person to person. The purpose is so that a person becomes confident that nothing remains in the urine passage. Some people can achieve this by gently squeezing, some can achieve it by repeatedly squeezing and some will require to cough and some require to do nothing at all." [2]

However one must not exert himself in the method he adopts and apply undue pressure upon himself. It comes in Ahsanul-Fatawa:

"One must not be too extreme in the matter of Al-Istibraa' as to do so is condemned by Shariah and also has harmful effects to the health and can cause mental pressure and depression in the long term" [3]

"It has been learnt through experience that when

1- The Path To Perfection page 65

2- Al-Fiqhul-Islamy wa Adillatuh 1 / 347

الأستبراء عموما يختلف باختلاف الناس. والقصد أن يظن أنه لم يبق بمجرى البول شئ يخاف خروجه، فمنهم من يحصل هذا بأدنى عصر، ومنهم من يحتاج الي تكرُّره، ومنهم من يحتاج إلى تنحنح، ومنهم من لا يحتاج الي شئ من هذا.

3- Ahsanul-Fatawa 2 / 105, 107

unnecessary extravagance is applied whilst getting rid of the droplets, then droplets will continue to exit from the bladder. It is similar to when an animal is milked, where milk makes its way to the udder and when the animal stops being milked the milk ceases entering the udder." [1]

A similar advice was given by Shaykh Ashraf Ali Thanwi (رحمه الله) to one of his students who also suffered similar satanic whispers. The conclusion of the conversation between the two, which is mentioned below, matches the Fatwa (legal ruling) given previously.

One of the students of Shaykh Thanwi(رحمه الله), Khawaja Sahib (رحمه الله) said to Shaykh Thanwi(رحمه الله) :

"I confront great satanic whispers and it takes long to dry the urine, whenever I press then something (urine) always comes out."

Shaykh Thanwi (رحمه الله) replied: *"Never get caught up by these types of stray thoughts, clear the urine passage as normally and wash with water."* This is written in Awariful Ma'aarif that the bladders example is that of an animal's udder, so long as you press something will always come out and when you stop pressing, everything will cease to come out.

1- Ahsanul-Fatawa 2 / 106

Khawaja Sahib (رحمه الله) said: *"The drop comes afterwards."* Shaykh Thanwi (رحمه الله) replied: *"Don't worry and do what I have said and get rid of this mental state otherwise you may suffer a lot."* Khawaja Sahib (رحمه الله) said: *"Due to wetness, I do ablution for a particular prayer but become doubtful for the second prayer, when it comes near I make ablution and I wash the under cloth."*

Shaykh Thanwi (رحمه الله) replied: *"Repeat your prayers later but don't do your ablution again neither wash the under cloth. If you don't pay attention to these thoughts for a few days and ignore them, they will vanish."* [1]

There are many ways to combat such thoughts. The best remedy is to completely ignore them. Adopting a healthy diet as well as paying particular attention to getting enough sleep can also weaken the sources that these thoughts emanate from.

1- Malfoozaat Kamaal-e-Ashrafiyah page 198 Malfooz No 807, Fatawa Azeezi 2 / 140, Ahsanul-Fatawa 2 / 108

STANDING UP TO URINATE

In the light of the Ahadith standing up to urinate is against the etiquettes of cleanliness; therefore a person who passes urine whilst standing is considered negligent. This is because he will find it extremely difficult to prevent splashes and droplets landing on himself. It has been explained earlier, that being negligent with urine is a grave sin.

Unmindful of this, it is sad to say that this uncouth and backward habit has gradually strengthened its roots in the Muslim community. It is considered a masculine or even a modern method of relieving oneself and little attention is paid to its consequences.

عن عمر رضي الله عنه قال: رآني النبي ﷺ وأنا أبول قائما، فقال: يا

عمر لا تبل قائما- فما بلت قائما بعد

***Umar ﷺ reports that the Prophet ﷺ saw me whilst I was urinating standing up, so he said to me: "O Umar! Don't urinate standing." I never urinated standing after that.*[1]**

From the Hadith mentioned above, we learn that the companions ﷺ understood that by standing up, the wisdoms in the prophetic method of sitting down will be

1– Sunan Al-Tirmidhi Page 90 Hadith 12

left meaningless. Here Umar ﷺ realised that the invaluable etiquettes and civilized teachings of purity and cleanliness, found in sitting down and passing urine, will be left upon standing up, causing a loss not only in this world but also in the Hereafter.

It is still strange how an individual can sacrifice so much time on external appearance, adornment, fashion, grooming oneself and on the other hand, he chooses to pass urine when standing, ruining not only his clothes but also his spiritual state. All this simply because he did not take the appropriate precautions to stay away from the things that Shariah deems impure.

For those who believe standing up to be a more masculine method of urinating, the Hadith below should serve as an admonishment:

عن عبد الرحمن بن حسنة رضي الله عنه قال: خرج علينا رسول الله ﷺ في يده الدرقة فوضعها، ثم جلس فبال إليها، فقال بعضهم: انظروا إليه يبول كما تبول المرأة فسمعه النبي ﷺ فقال: ويحك ما علمت ما أصاب صاحب بني اسرائيل كانوا إذا أصابهم البول قرضوه بالمقاريض فنهاهم فعذب في قبره.

Abdur Rahman Ibn Hasanah ﷺ narrated: "The Prophet ﷺ came

out to us with a shield in his hand. He placed it and sat down and passed urine facing it. One of them (the polytheists) remarked, "Look at him urinating as a woman does." The Prophet ﷺ heard him and said, "Woe to you! Do you know what befell one of the Banu Isra'il? When any urine fell on them they cut it off with scissors, but he forbade them. So he was punished in his grave." [1]

With regards to the Hadith in which there is mention of the Prophet ﷺ standing up to urinate, Mufti Taqi Uthmani writes:

"This was due to the fact that the Prophet ﷺ was experiencing pain in his knees, this caused a problem in sitting. This idea is supported by a Hadith in Baihaqi." [2]

From this it can be learned that there are some situations in which standing up is permitted, for example health problems or even in events where sitting down will cause more soiling to the clothes or body than compared to standing. However, if there is a need to stand up to pass urine, one must be careful that the splashes do not fall on the clothes and the body.

A WORD OF CAUTION:

One should ensure that the private parts are not seen by anyone whilst using the toilet. Using urinals and standing in the cubicles in public toilets, not only

1– Sunan Ibn Majah, Page 68 Hadith 324
2- Dars Tirmidhi 1 / 201

increase the chances of urine splashes falling onto the body and clothes but also expose the private part to others which is unlawful.

SITTING DOWN TO PASS URINE

It was the habit of the Prophet ﷺ to pass urine whilst sitting down. He also encouraged others to do the same. The importance attached to sitting down is illustrated in the Hadith below.

عن عائشة رضي الله عنها قالت: من حدثكم أن النبي ﷺ كان يبول

قائما فلا تُصدّقوه ما كان يبول إلاّ قاعدا

Aisha said: "Whosoever says that the Prophet ﷺ would relieve himself standing then do not believe him, he only relieved himself whilst sitting." [1]

Despite the practice of sitting down being a Sunnah, people are still found showing a hidden inferiority complex towards it. In fact, the influence of foreign trends is so strong upon some Muslims that the idea of sitting down is completely neglected. Some belittle this idea and find this practice amusing rather than a part of religion. Through the following Hadith such people should realise that their attitude is contrary to the Sunnah and a habit of the non believers.

عن سلمان رضي الله عنه قال قال بعض المشركين و هو يستهزئ:

1– Sunan Al-Tirmidhi page 90 Hadith 12

انی لاری صاحبکم یعلمکم حتی الخراءة. قلت: اجل! امرنا ان لا نستقبل القبلة، ولا نکتفی بدون ثلاثة احجار لیس فیها رجیع ولا عظم.

Salmaan ﷺ said that some polytheists whilst mocking said: "We understand that your Prophet ﷺ teaches you everything up until relieving yourselves!" I said: "Of course. He ordered us not to face the Qiblah and not to suffice upon less than three stones, excluding dung and bones." [1]

1– Sahih Al-Muslim 1 / 130 Hadith 607

Importance of Providing Toilet Paper in Every Masjid and Madrasah

Every Masjid, Madrasah and other Islamic institutions should be particular in providing toilet paper in their toilet and wash facilities. In fact providing toilet paper can be just as important as giving access to water. It has been explained earlier that one of the most effective ways of clearing the urine passage is through the use of toilet paper. Therefore not to facilitate people with toilet paper leaves chances of droplets exiting later. This will ultimately ruin the clothes, body and thus an individuals prayer. To counter the chances of droplets being issued is compulsory and this can easily be achieved with the use of toilet paper. It is worth noting here that it will be very difficult indeed to establish whether the urine drops have ceased or not if toilet paper is not used.

Every effort is made to beautify the Masaajid and to provide comfort facilities for the worshippers by spending huge amounts of money on the constructions and decorations. However, little or no money is spared to provide the worshippers with toilet paper. After all when thousands of pounds can be spent on mere comfort then

why can't an extra amount be spent on facilities that ensure the ablution and ultimately the prayers are correct?

عن جابر بن عبد الله ﷺ قال: قال رسول الله ﷺ :
مفتاح الجنّة الصلاة و مفتاح الصلاة الطّهور

Jabir Ibn Abdullah ﷺ reports that the Prophet ﷺ said: "The key to Paradise is prayer and the key to the prayer is purification." [1]

In this Hadith we find that ablution is the key to prayer, thus if this facility for the ablution to be correct is provided, it is in reality assisting in the prayers to be correct. People attend Masaajid to offer their prayers completely and correctly and not for luxury. Unfortunately, there are currently only a handful of Islamic Institutions in the United Kingdom which are providing toilet paper in their toilet facilities.

It is written in Fatawa Raheemiyah:

"It is not permissible to perform prayers when there is certainty that drops of urine will exit unless toilet paper is used. After using toilet paper, when satisfaction is attained (that no drops of urine will exit), then ablution will be made and prayer will be performed. [2]

1- Ahmed page 69 Hadith 14662

2- Fatawa Raheemiyah 4 / 256

It is stated in Fatawa Mahmoodiyah:

"First the toilet paper should be used then water, as the illness of exiting urine drops nowadays is common." [1]

"If only water is used and the urine drops do not stop exiting then the impurity will increase even more onto the body and clothes." [2]

The toilets in the Masjid should have an efficient ventilation system. Also frequent use of air fragrance products should be available. This is to ensure that the bad odour does not carry into any part of the Masjid and disturb the angels and congregants. The toilets and all other items such as jugs, mats etc should be washed regularly. Similar arrangements must also be made in homes.

1- Fatawa Mahmoodiyah 5 / 291

2- Fatawa Mahmoodiyah 5 / 238

THE IMPURITY OF THE WATER IN THE TOILET BOWL (W.C.)

The water in the toilet bowl is also impure both before and after flushing. Therefore, care **must** be taken at all times that the water does not splash back on the body or clothes. If splashes from this water fall on one's body or clothes the ruling of urine pollution will apply.

To install homes with toilets (W.C.) that have little or no water in the bowl is very important and of great benefit. This will help to avoid the chances of dirty water splashes falling on the body or clothes. The water in the bowl increases the chances of splashes falling on the body hence soiling the body and clothes. One should not hesitate in spending money to buy a toilet which is made in a way that dirty water does not splash onto the clothes and the body. One option would be to place toilet paper in the toilet bowl before use, so the chances of splashes coming out from the toilet can decrease.

As the seated toilet has become increasingly common, it would be certainly a great reward for someone to design such a seated toilet that prevents the users from having any impurities landing on to their body or clothes. I have seen such toilets in Saudi Arabia in some of the old hotels.

CHILDREN AND PERSONAL HYGIENE

Children can and will be careless unless they are taught such aspects dealing with personal hygiene[1]. Therefore every Masjid should ensure that there are separate facilities for children in order to limit the chances of the worshipper's clothes and body becoming soiled.

One should not spare the effort in teaching children to sit down when relieving themselves. If the children are left to be reckless by standing up to pass urine at such a tender age then a great injustice is being done, as this habit will eventually get so strong that they will not take heed of cautions in the Ahaadith.

On one occasion the Prophet ﷺ said:

"No father can bestow anything better on his children than to teach them good manners." [2]

Parents should emphasise to their children the importance of sitting down to pass urine as well as washing their hands after using the toilet. If children have used the toilets at school, parents should order the children to clean themselves using water and change their undergarments upon returning home.

1- Ahsanul-Fatawa 2 / 41
2- Sunan Al-Tirmidhi Hadith 1952

IMPORTANT SHARIAH RULINGS

SHARIAH RULING 1:

If the urine droplets or dirty water from the toilet bowl fall on the body or clothes and when gathered exceed the excused amount[1] it will be sufficient to wash the soiled part of the garment (with plenty of water[2]) however it is preferable to change into clean clothing. As for the body only the region on which the splashes fall on needs to be washed. However, it would be advisable in such a situation to wash the waist downwards.

SHARIAH RULING 2:

After passing stools, the area should be cleaned until the person is satisfied. In some cases however, if a person experiences difficulties to get rid of the yellowish colour (on the clothes or body), it will be forgiven.[3]

SHARIAH RULING 3:

If the amount of urine found on the body or clothes was less than the area of the excused amount (as mentioned in Shariah ruling 1), and remained unwashed,

1- Area of the depth of the palm of the hand which is anything of diameter less than 5.94 cm. Ahsanul-Fatawa 2 / 107

2- Ahsanul-Fatawa 2 / 94

3- Ahsanul-Fatawa 2 / 94, Al-Shaami 1 / 304

then further negligence on another occasion leads to more droplets falling on the body or on the clothes, thus increasing the combined amount to more than the area of the excused amount, the prayer is not accepted.

SHARIAH RULING 4:

If one forgets to remove the toilet paper he placed for clearing the urine passage (Al-Istibraa') and goes on to perform his prayer then the prayer will be valid as generally the droplets do not tend to increase the forgiven amount. However, if it is certain that the area has increased the excused amount then the prayer will have to be repeated after having removed the toilet paper. (See also Shariah Ruling 5 and 15.)

SHARIAH RULING 5:

If water is not available for cleaning oneself then one should perform Al-Istibraa' and it will be acceptable to wipe the relevant region with toilet paper but it should be remembered that such a practice is against the etiquettes of cleanliness and should only be carried out when water is not available. The prayer performed will be valid, provided that the urine has not spread on the body more than the forgiven amount. However, if the impurity has spread more than the forgiven amount, the prayer must be performed in its relevant time and then repeated later when water becomes available and one can wash correctly.

For excretion the forgiven amount is 4.86g or less, even though it may have spread more than the depth of the palm of the hand.[1]

If water is available but there is no container to hold the water in, then wet toilet paper will suffice and the prayer will be valid, so long as all the impurity has been removed, whether it had spread or not.

Anyone who uses a toilet where no water facilities are provided should use water to clean themselves at the first available opportunity.

A point to note:

If after having placed toilet paper to collect the residual drops, one returns to the bathroom intending to use water to clean oneself and upon entering the bathroom experiences the urge to pass urine again, then it will be sufficient to remove the toilet paper and not use water[2]. One should get into the habit of using water and not relying on toilet paper to clean themselves. This is because the use of water is Sunnatul-Muakkada (a necessary Sunnat, meaning that to get into the habit of missing it out or to leave it without a valid reason, will be considered a major sin). From the above text it can be understood that just to remove the toilet paper and not to

1- Ahsanul-Fatawa 2 / 89,96, Al-Shaami 1 / 292, Al-Fiqhul Hanafi wa Adillatuh 1 / 39
2- Fatawa Mahmoodiyah 5 / 223

use water through laziness is not correct and against the Sunnat.

SHARIAH RULING 6:

Whilst praying, if a person is certain that a droplet has exited, then the prayer must be broken to check[1]. If there is just a doubt, it must be checked only after the prayer has been completed. If there is dampness, the prayer must be repeated after making ablution.[2]

SHARIAH RULING 7:

If a person needs to go to the toilet when the time for prayer is about to end, then the prayer must be offered first. Performing only the Fardh and Wajib acts will suffice, the Sunnat acts may be left out. Similarly the Sunnat prayers may also be left.[3]

SHARIAH RULING 8:

If the prayer with congregation is about to begin, meaning that going to the toilet will result in missing the prayer with congregation, then if the need to relieve oneself is not very urgent, the prayer should be performed with congregation first and then one should go to the toilet later.[4]

1- Fatawa Mahmoodiyah 5 / 221, 222

2- Imdaadul-Ahkaam 1 / 350

3- Ahsanul-Fatawa 3 / 43

4- Ahsanul-Fatawa 3 / 283

SHARIAH RULING 9:

If the vapour form urine comes into contact with the body or clothing, then both (body and clothes) will not become dirty.[1]

SHARIAH RULING 10:

In the state of Ihraam, it is permissible to place toilet paper to perform Al-Istibraa'. A rubber band may be used to hold the toilet paper.

SHARIAH RULING 11:

A person must be cautious of urine drops even though he may be having a bath straight after using the toilet.

SHARIAH RULING 12:

Breaking wind on wet underwear does not make the clothes dirty. There is no need to wash the private part after breaking wind.

SHARIAH RULING 13:

A person should not wash his private parts with the bidet as there is a risk that the dirt could spread to other

1- Bahishti Zewar 9 / 109 Shariah Ruling 11

parts of his body or on his clothes. Instead the normal water jug or water pipe should be used.[1]

Important:

One should ensure that the right hand is used to handle the tap and to use the jug, if the tap is on the left hand side. This is to avoid any dirty water dripping from the fingers on to the tap and the jug which would make the jug and water dirty[2]. (The jug will have to be washed when the impurity itself can be seen or when the individual cannot see the impurity but thinks that it is most probably impure). An effort should be made, where possible, to have the tap fixed on the right hand side.

The use of a water pipe is a better option than a jug, especially when small children, who can make the jug impure have access to the toilet.

SHARIAH RULING 14:

One should not urinate in the shower/bath tub. This can lead to stray thoughts.[3]

SHARIAH RULING 15:

When a person does ablution and remembers that he did not wash the private parts with water first, the

1- Fatawa Mahmoodiyah 5 / 238

2- Fatawa Mahmoodiyah 5 / 238

3- Sunan Abu Dawood Hadith 27

ablution will be valid even though the washing was done later. The ablution does not have to be repeated.[1]

SHARIAH RULING 16:

If a person notices a sticky white substance having exited after or before urine, the ablution will be nullified. However, compulsory bath is not necessary. If this substance comes in contact with the clothes or body they must be washed.

SHARIAH RULING 17:

After intimacy or a wet dream, the compulsory bath must not be taken straight away. One must pass urine and walk so that the remaining droplets exit. If the above is not done, and bath is taken straight away, then the bath will have to be repeated if any ***discharge*** comes out. This rule applies to both male and female.[2]

SHARIAH RULING 18:

If a person takes a bubble bath with any amount of impurity on the body, then all the water in the bath tub will become impure. It then becomes compulsory to wash the bath tub and the whole body with fresh water after the bubble bath. It would be advisable that one must clean

1- Ahsanul-Fatawa 2 / 108

2- Al-Shaami 1 / 296, also see Bahishti Zewar chapter: "Things which make bath compulsory", 1 / 76

the impurity from the body and then from the bath tub before taking the bubble bath.

Note: If plenty of water is used over the body, it will automatically clean the bath tub.[1]

SHARIAH RULING 19:

When a person has a bath using a bucket, if any water which comes into contact with **any impurity on the body** then splashes back into the bucket then both, bucket and water, will become impure. The bucket must be emptied and then washed 3 times or using the amount of water which would be used to wash it 3 times[2]. The same ruling will apply for the jug which is used for the bath. Therefore one should be very careful when taking a bath when there is impurity on the body.

Note:

If bath is compulsory, the hands must not be put inside the bucket, even though there is not impurity on them. If someone does so than the water will be considered as used water. The compulsory bath will not be valid using this water. Therefore, the hands must be washed before they are put in the bucket.[3]

If water splashes from the clean part of the body

1- Ahsanul-Fatawa 2 / 40

2- Ahsanul-Fatawa 2 / 92, 97

3- Ahsanul-Fatawa 2 / 40

into the bucket, the water of the bucket will remain clean and bath will be valid with this water.[1]

SHARIAH RULING 20:

The urine of a small child who drinks milk, whether the child is a boy or girl, is unclean. If the child's urine comes on to the body or clothes, then it must be washed.

SHARIAH RULING 21:

Being negligent of the laws of Shariah does not make a person exempt[2] . In fact any prayer performed in the past without taking heed of the Shariah ruling of Al-Istibraa', and knowing that droplets had exited, will not be accepted, and they **must all be repeated**. If one does not have certitude (whether droplets had exited or not in any prayers), then it is better to repeat them for the contentment of the heart. This only applies to men, not to women as Al-Istibraa' is only desirable for them.

1- Ahsanul-Fatawa 2 / 41
2- Ahsanul-Fatawa 2 / 97

ETIQUETTES OF THE BATHROOM

ETIQUETTE 1:

It is Makruh-e-Tahreemi (close to Haraam) according to the Hanafi School of Thought to face or show the back to the Qiblah when passing urine or stool. The same rule will apply for small children.[1]

ETIQUETTE 2:

If the toilet seat is wet it should be dried before use with toilet paper. This is because the water on the seat may be impure. There is no need to clean it with water as impurity does not come on to the body unless wet. Also it is an Islamic etiquette that the toilet is left in a clean state, ready for the next person to use.

ETIQUETTE 3:

Any rings or badges with the name of Allah ﷻ or the Prophet ﷺ must be removed when entering the bathroom. It is permissible to wear them if they are covered or in the pocket.

1- Fatawa Raheemiyah 3 / 11-12

ETIQUETTE 4:

One should aim to have some appropriate footwear (e.g. plastic slippers or flip flops) outside the bathroom for themselves and others to use when using the toilet and making ablution. As these may be left damp from previous usage of the toilet (either because of clean water, dirty water or urine droplets), one should wash the slippers and remove socks before using them. Especially if they are used in a squat or 'Asian' toilet.

Socks which come into contact with impurity can then go on to contaminate carpets. Also the prayer performed in these socks could be invalid.

A person wearing leather socks is also advised to remove them before wearing slippers. This is to avoid chances of the leather socks becoming impure from splashes of unclean water. One option to avoid removing the leather socks would be that one would wear their own shoes.

If the feet have become wet whilst using the toilet, then they should be washed before socks are worn or before walking on the carpet.

Etiquette 5:

It is Sunnat to cover the head and to wear slippers when going to the toilet.[1]

Etiquette 6:

Before entering the toilet one should recite the following Dua and then enter with the left foot.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ والْخَبَائِثِ[2]

After leaving the toilet with the right foot, the following Dua should be read:

غُفْرَانَكَ ، اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّى الْاَذٰى وَعَافَانِيْ[3]

Etiquette 7:

Whilst using the toilet, one should not use Miswaak[4], talk, eat, read, use a phone etc. There is nothing wrong with using the Miswaak whilst making ablution in a bathroom where there is a toilet. No Dua or Zikr should be made in the bathroom where there is a toilet. If one sneezes then he should say الحمدلله with the

1- Sunan Al-Kubra Lil-Bayhaqi 1 / 96
2- Bazlul Majhood 1 / 174 Hadith 4
3- Bazlul Majhood 1 / 264 Hadith 30
4- Al-Fiqhul-Islaamiyah wa Adillatuh 1 / 358

heart not with his tongue. However, if the bathroom is clean and there is no toilet than Zikr etc can be made.[1]

ETIQUETTE 8:

It is forbidden to wash the private part with the right hand. However, if the left hand is injured which disables one from using it for washing then it is permissible to use the right hand.

If one cannot use his own hands, then the spouse is permitted to wash for him. If the spouse is not present (or is not willing to), then the washing would be forgiven (the prayer will be valid in this state).[2]

The same applies for the women.

ETIQUETTE 9:

Where possible, one should dry themselves with toilet paper after washing the private parts.

ETIQUETTE 10:

One should always keep a couple of bottles of water, some toilet paper, a prayer mat and a compass in the car.

1- Ahsanul-Fatawa 2 / 37
2- Ahsanul-Fatawa 2 / 109

THE RULING FOR THE MAAZOOR (EXCUSED)

The word Maazoor refers to those who, for health reasons, are unable to retain the ablution long enough to offer their prayer (in this case by continuous dripping of urine). The rule for such a person is that he performs fresh ablution for each prayer; this ablution will then remain valid until the time of that particular prayer finishes.

To help understand the special ruling of Maazoor, the period for a prayer is defined as, "The complete time of a compulsory prayer", that is the time between one prayer and another prayer, e.g. the beginning time of Zuhr till the beginning time of Asr.

The condition for someone to be considered as Maazoor is stated in Ahsanul-Fatawa:

"For a person to be excused (Maazoor) it is necessary that in the complete time of any one compulsory prayer no time is available where ablution can be made and retained for long enough to allow the compulsory prayer to be performed with cleanliness."[1]

1- Ahsanul-Fatawa 2 / 74 to 78

After meeting the above condition a person becomes excused in the Shariah. They will then remain in the category of Maazoor if the problem which causes the person to be excused (e.g. urine drops) occurs only once in one complete period of the compulsory prayer. If it happens that a person experiences a period where the problem does not occur at all, then the person is no longer in the excused category.

It is sufficient for a Maazoor, to perform ablution once only in any period of prayer, even though the excused person has urine droplets exiting. With the same ablution one can perform the Fardh, Wajib, Sunan, Nafl acts of worship within that period (as defined above). The excused person's ablution must be renewed each time the next prayer time begins.

The clothes or the body will be regarded as impure if the impurity covers more than the size of the depth of the palm of the hand, i.e. slightly bigger than a fifty pence coin. If it is less, it is forgiven and the performance of prayer will be valid in this state.

If an excused person is wearing soiled (impure) clothes and he expects his clothes to become soiled further, before he finishes his prayers then it is permissible to offer the prayer in these clothes without washing or changing them. However, if he is certain that

they will not be soiled further then it is compulsory to wash or to change them before he begins the prayer.[1]

It is understandable that the above mentioned method may cause a lot of inconvenience if it is to be done frequently. Therefore, a solution to overcome this problem is to place padding and remove it at the time of performance of the prayer.

Further clarifications:

As soon as the time of a compulsory prayer ends, the ablution will break.

The ablution will break if something other than the problem (which makes a person Maazoor) occurs. If a person is in the category of Maazoor because of urine then the ablution will break in all cases, if another ablution breaking action occurs e.g. bleeding.

A word of caution:

If a woman wants to prevent her ablution from breaking, then it has been written that a tampon may be used. Until the urine stain is not seen on the outside of the tampon, or until the tampon is not pulled out, ablution will not break.[2]

1- Ahsanul-Fatawa 2 / 75
2- Al-Shaami 1 / 292, Bahishti Zewar 2 / 61

Using a tampon whilst fasting will not break the fast. However if the same tampon is pulled out and then pushed back in, the fast will break.[1]

It is not permissible for an unmarried woman to use a tampon.[2]

1- Bahishti Zewar 3 / 70
2- Al-Shaami 1 / 483

KEY POINTS

- Negligence with urine is a major sin. The authentic Ahaadith mention clearly that it leads to the punishment of the grave. All Muslims (male and female); regardless of whether they are punctual with their prayer or not; are required to keep clean from droplets of urine, and dirty water splashes from the toilet bowl.

- After the main flow of urine leakage stops, even when one's bowels relax, residue in the form of droplets continue discharging for a considerable amount of time and to save oneself from contamination by these droplets is compulsory.

- These droplets can be discharged by walking, coughing, lying down on the left side or other means such as jerking the feet or squatting, Another effective and easy method is to place and leave enough toilet paper in such a way that it absorbs the droplets exiting the urine passage without soiling the clothes and body.

- If urine droplets or dirty water splashes from the toilet bowl that land on the body and clothes, when gathered, exceed the size of a 50p coin then it is not permissible to perform prayer until the body area or garments have been washed. Any prayers performed without doing so will be invalid. It will not be correct

to start ablution until a person has peace of mind and is confident that no droplet will exit the urine passage. If one is uncertain then in such a state ablution must not be made.

- It was the habit of the Prophet ﷺ to pass urine whilst sitting down. He also encouraged others to do the same.

- Standing up to urinate is against the etiquettes of Islam and a person who stands up to urinate is considered negligent. This is because he will find it difficult to prevent droplets landing on himself.

- One should ensure that the private parts are not seen by anyone whilst using the toilet.

Final word:

The purpose of this book is to support the actions of worship reaching Allah ﷻ in the best of forms. So that the efforts are presented in Allah ﷻ's court in the best manner possible, ultimately gaining His pleasure.

Initially, a person may feel a little uneasy in adopting some of the practices in this book. Although such uneasiness will eventually be substituted by ease, provided the person is patient in his efforts.

قال الشيخ ابن عطاء الله الاسكندري (رحمه الله):

"من لم تكن له بداية محرقة،

لم تكن له نهاية مشرقة."

Shaikh Ibn Ataa-Illah Al-Eskandary* (رحمه الله) *said:

"He, who never faced a difficult beginning,

will not experience a radiant outcome."

(Safahat min Sabril Ulamaa)

رَبَّنَا تَقَبَّلْ مِنَّا

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

وَتُبْ عَلَيْنَا

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

وَصَلَّى اللهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ

سَيِّدِنَا مُحَمَّدٍ

وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا
وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ

"In it (Quba) are men who love to purify themselves. And Allah loves those who purify themselves."

Al-Tawbah Verse 108

Abu Ayub ﵁ reported that when this verse was revealed, Rasulullah ﷺ said:

"O Ansaar! Allah has praised you with regard to cleanliness. Tell me what means of cleanliness you adopt."

They replied:

"We perform ablution for prayer, bath when impure, and purify ourselves with water after relieving ourselves in the toilet."

Rasulullah ﷺ said:

"This is the reason, be steadfast with this practice (of using water after using the toilet)."

Mishkaat Al-Masabih page 44

Urine is from amongst those impurities that the Shariah has declared ritually impure. Therefore to safeguard oneself from droplets of urine and dirty water from the toilet bowl holds great significance in Islam.

Living in times where the vast majority of Muslims (male and female) have neglected the Islamic teachings of cleanliness, this book serves as a reminder about the grave consequences of such negligence.

Combining years of pastoral work with teachings from the Holy Quran, Ahaadith and Fatawa, this is a unique book which covers all important aspects related to this impurity in a most precise yet simple manner. A must for all Masaajid, Islamic Institutions' syllabi and homes.

" [...] The book clarifies in detail the obligation and method of purification after urination whilst recommending practical steps for establishments.[...]"

Mufti Shabbir Ahmed

" [...] Respected Mufti Muhammad Faruq has compiled this book around this very subject complete with evidence and references.[...]"

Mufti Ikramul-Haq and Mufti Abdus-Samad

"[...] My dear friend Mufti Muhammad Faruq Hafizahullah, recognising the general neglect in this, has left no stone unturned in addressing this issue. [...]"

Shaikh Muhammad Saleem Dhorat

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